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occupy "an exclusively eschatological point of view." The kingdom was to be an evolution, or at least the process by which it was to be reached was evolutionary. It is "the natural possibility for man's social capacities and powers." It may be (and was, indeed) established in the midst of the existing social order, though when completed the existing order will pass away. To the latter incident Professor Matthews refers only in passing, and misses thus the secret of the extraordinary power which the Christian gospel first had. Jesus said the kingdom was "at hand." It was this that startled and compelled the attention of men. The purifying and purging were to be done soon. The exact day or hour Jesus did not pretend to know, but the utmost boundary he set was the lifetime of the generation he addressed. Professor Matthews's exposition, in general so excellent, lacks in objectivity at this point. Indeed, little is said of the goal in general,—of the king coming in glory, of the judgment, of the consuming fire for the wicked, of the new order of nature in which marriage (and birth) and death would pass away,—though in Jesus's teaching the goal (at least, in its aspect of the judgment) is almost as prominent as the immediate present and gives an overshadowing awe to the present. Only on almost the last page of the book is the "cataclysm" distinctly recognized. But on the whole, and in many details to which we cannot refer here, the work is a welcome fruit of advanced Christian scholarship. It shows, we may add, discrimination and sense in incidentally dealing with the social agitations of the present day.

WILLIAM M. SALTER.

CHICAGO, ILL.

JEWISH IDEALS, AND OTHER ESSAYS. By Joseph Jacobs. London : David Nutt ; New York : Macmillan & Co. Pp. 242.

A JEWISH STATE. An Attempt at a Modern Solution of the Jewish Question. By Theodore Herzl. London : David Nutt, 1896. Pp. 102.

These two little volumes are written by two Jews, and deal with the Semitic problem in modern Europe from two entirely different points of view. Herzl is of opinion that this problem is insoluble so long as the Jews reside among the Christian populations of the West. He considers that the Jews have lost the power of assimilating with the European races. He also considers that the Jews produce a great number of mediocre intellects who can find no wholesome outlet either upwards or downwards for their energies.

If the Jew goes down, he becomes a member of the revolutionary party. If he rises to wealth, he immediately begins to exercise the terrible power of the purse. He is hated by the peoples among whom he takes up his abode because he will not assimilate with them. He is also hated because he either develops into a revolutionary or a plutocrat. Professor Herzl sees no prospect of the Jewish lamb and the Gentile lion consenting to lie down in peace together. He believes that the only solution of the anti-Semitic question is the solution advocated by the ancient prophets. Come out from among the heathen was their watchword. It is the watchword of Professor Herzl as well, and the greater portion of his interesting pamphlet is in the nature of an exposition of how this new exodus is to be effected. His proposal is that the Jews should leave Europe in a body and form a nation of their own either in Palestine or Argentina. This new state would be governed in accordance with Jewish ideals: it would absorb the floating Jewish proletariat which is now wandering over the world in search of a settled home. In it the Jew would be able to develop his individual and collective life in peace. Persecution of the Jew would cease, the Gentile world would be rid of him forever, Jew baiting would become a thing of the past. Such is the solution of the Jewish trouble which Professor Herzl proposes to his coreligionists, or, as he would perhaps prefer to call them, his fellow-countrymen.

Mr. Jacobs hopes to lay the demon of anti-Semitism by other methods. He admits with Professor Herzl that the Jews have not assimilated with the races among whom they have taken up their abode. So long as they are Jews they must cherish the Messianic hope, and as long as they cherish this hope they cannot assimilate and must remain apart. If a Jewish father or a Jewish mother believes the Messiah may spring from their loins or from the loins of their children, how is it to be expected that they will assimilate with the unclean Gentile? It is of the very essence of their religion that they should remain apart. Assimilation would mean the pollution and desecration of their most cherished ideals. Notwithstanding this unfortunate fact, Mr. Jacobs believes that the Jewish question may be solved by a less drastic process than the one recommended by Professor Herzl. He attributes the hostility of the Gentile to the Jew to what he describes as the "Jew's Eye." According to Mr. Jacobs, this is an organ which is never at rest; it is perpetually on the watch, keen to perceive, never relaxing in its intensity. "In whatever relation of life you meet a Jew, his eye is

forever unslaked in brilliancy, and his soul ready for the conflict, and as a necessary condition of conflict ready and desirous to get the better of the fight." "To have that eye upon you at all times, even in moments of relaxation, is enough to goad the Goy into perpetual irritation. The Jew carries on the conflict of life into affairs where there should be no conflict. He converses on politics, the theatre, a friend's character, or what not; he is never content unless he comes off victor, or at least has the last word. If you want to stop a Jew's talk, a friend once said to me, agree with all he says; without the stimulus of conflict he cannot continue." Mr. Jacobs in these passages gives us to believe that the dislike of the Jew arises from the aggressiveness of his character. Get rid of this aggressiveness and the Jewish question would disappear. In order to effect this end, Mr. Jacobs advises his coreligionists to adopt different ideals in the education of their children. He bids them remember Kingsley's line, "Be good, sweet maid, and let who will be clever;" and he asks them to inculcate the lesson which this line teaches on the hearts and minds of the Jewish youth. It is probable that Mr. Jacobs' solution of the Jewish trouble is more feasible and practical than Professor Herzl's. It is to be added that Mr. Jacobs's volume is not confined to a discussion of the relations between Jew and Gentile. It contains a number of interesting and cleverly written essays on other Jewish topics.

W. D. MORRISON.

LONDON.

VARIOUS FRAGMENTS. By Herbert Spencer. 8vo. Williams & Norgate, 1897. Pp. 156.

As its title indicates, this volume consists of sixteen "fragments," reprinted from magazines and other sources, on miscellaneous topics and of very varying lengths. Those concerned with ethical subjects are, all but one, replies to criticisms made by different men of science on special parts of Mr. Spencer's system. Of the non-ethical writings, most are letters and articles republished from the *Times* on questions of political and social interest, such as Anglo-American Arbitration, the Parish Councils Act, etc. Some of these are rather interesting as characteristic of the author's way of thought than intrinsically important. The letter on the "Book-selling Question," and the "Views concerning Copyright," have practical significance in view of recent controversies; but of these,